1:Gabb N-5 (1873-1874) 1876
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green. By means of three strings, this was swung under a pole, ten feet long, raised on the shoulders of two men, who trotted off unconcernedly to the woods a mile or so distant. They were accompanied by two or three more, armed with machetes. 766

A little boy whom I had for a servant for a few months, died on one of my journeys. We watched by him and did all in our power to save him, and were assisted by two of our men, one of whom was an "*awa*" or doctor. As soon as we saw that he was dying, and I had given up the last hope, the *awa* took charge. He motioned us all off. From that moment the moribund becomes unclean and only the *awa* can touch him. As soon as we pronounced him dead, the doctor covered him up. Next morning, the death taking place about midnight, without ceremony he was bundled up in his blanket and the usual leaves, and carried off in the same manner to the bush. But he was of no consequence. Only a boy who was nobody and had done nothing. I mention this case to show the difference in treatment, according to the person. 764

Next to a woman in her first pregnancy, the most *bu-ku-ru'* (unclean) thing is a corpse. An animal that passes near one after it is placed in its temporary resting-place, is defiled forever, and must be killed, as unfit for food. Accordingly, an unfrequented spot is selected, where tame pigs or cattle never go. Here a low bench is made of straight sticks, about the size of a coffin, raised a foot or two from the ground; it is carefully fenced in; the corpse is laid on it, and the whole is then covered with another horizontal layer, making a sort of box, carefully bound together with vines. Over all, a pile of branches and brush-wood is thrown so that buzzards and other carrion-eating animals cannot obtain access to the body. The body remains here about a year, to allow complete decomposition. 764 783

In the meantime, the family, or next of kin, on whom devolves the responsibility, proceeds to secure a sufficient number of animals, pigs, or beeves, according to the importance of the defunct. He also plants a corn-field, to supply the material for the chicha. About a year, more or less, after the death, one or more priests are engaged. Generally one is sought and he selects his assistants. For an ordinary person, one is sufficient; while for a chief, or person of distinction half-a-dozen are hardly enough. The chief fixes the time when he will be ready. Another official, a steward, called *Bi-ka'-kra* is also engaged. This latter personage takes entire charge as commissary and master of ceremonies. Under his direction, the corn is ground for the chicha. The number of bunches of plantains that he orders, is obtained; the animals are killed and cooked as he directs; and the food and drink are served to whom, and in what quantities he designates. The host resigns all to him and becomes thenceforth merely a guest, until all is over. 764

When the day approaches, a party goes to the place where the body was deposited. One person, set apart for similar unclean work, opens the package, cleans and re-arranges the bones and does them all up in a

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766 [533] in part unintelligible to the uninitiated. At the end of each stanza was a chorus, where the priests, who during the stanza kept time with their rattles, now gave a peculiar twirl, and the lay singers joined in the chorus.

As the song approached its end, the leader was furnished with a big gourd of steaming chocolate, holding about a quart. As he finished, landing the dear departed safe beyond further troubles, he announced it with a most unearthly yell, in which all hands joined; he at the same time turning the chocolate over the fire, totally extinguishing it. The party at once arose and for a minute or two all was bustle and confusion of preparation.

[767] [783] A person, whose office it is to handle the dead, endeavored to lower the bundle but it was a little out of his reach. Nobody else could touch it for fear of defiling himself. To lend a hand would have cost an Indian three days of purification. I drew my long knife, which all learn to carry in this country, as an actual necessity; and with a couple of blows cut the fastenings and brought the little cane rack, bundle of bones and all, tumbling into the outstretched arms of the official, with much more haste than solemnity. Nobody seemed shocked, and being a foreigner, and withal a medicine man, who had made cures where their best doctors had failed, I was of course impregnable to *bu-ku-ru'*. The aforesaid official now lashed the package to its stick, and two long slender strings of loosely twisted cotton were tied to the head of the package.

[587] Santiago had had three wives. One of them had re-married to his successor; but there were two remaining in widowhood. A procession was formed. First came the priests with their rattles. Next the chorus singers with their drums. Next the corpse, borne by two men, and preceded by the two widows, each holding the end of one of the cotton strings, leading the dead, as it were, to his final resting-place. Next ourselves, as the most distinguished persons present, and escorted by the two chiefs. Behind us came the older men, and following them the usual rag, tag, and bob-tail of young men, women, boys, and persons of no account generally. Some of the boys however, true to boy nature, were as usual irrepressible, and instead of keeping decorously in place, skirmished ahead, and on the flanks of the procession, mounting stumps, logs, or other commanding points to take in the general effect of the pageant. As the procession filed out of the house, some old chicha jars [768] were carried out and ostentatiously broken; but I observed that nothing of real value was destroyed. As soon as the line got fairly under way, the priests struck up another song which was kept up until the procession halted.

Everybody had been on so long a debauch that it was decided to take a rest of three or four days before the party started off. But it was necessary that the bones should be removed from the house. A temporary ranch had therefore been built a few hundred yards distant; and to this the remains were carried and deposited until the bearers were in a fit condition to proceed.

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775 When I asked an Indian where it went, he responded, to the country of *Si-bu'*, and in reply to the question; where is that? he pointed unhesitatingly to the zenith. On inquiring where the road was, he told me it was invisible to the eyes of the living, but that the spirit (*wig'bru*) could see it.

In the other world there are no troubles, no cares. There is plenty to eat and to drink, of those things that the Indian loves most here. Plantains and corn are never wanting; meat and chicha are always to be had; and chocolate, the luxury, *par excellence* of the Costa Rican Indian never runs out, or becomes scarce as, alas too often, it does in Talamanca. He needs all his arms and implements, but it does not seem that he will be obliged to work. These little discrepancies, the wisest *Tsu-gur* does not attempt to explain. After death, the soul remains wandering about near the corpse until the burial feast. Then, by means of the songs of the *Tsu-gurs* or priests, it makes its journey to the "promised land."

789 Their superstitions are however, somewhat more definite and tangible since they affect their every day actions. There are two classes of uncleanness, *nya* and *bu-ku-ru'*. Anything that is essentially filthy, or that was connected with the death of a person is "*nya*," anything unclean in the Hebraic or Hindu sense is *bu-ku-ru'*. But *bu-ku-ru'* is even more powerful than it is supposed to be by the Orientals. It suffices not only [753] to make one sick, but even kills. In a party where *bu-ku-ru'* is excited, it does not affect all alike, but only attacks the weakest. *Bu-ku-ru'* emanates in a variety of ways; arms, utensils, even houses become affected by it after long disuse and before they can be used again must be purified. In the case of portable objects left undisturbed for a long time, the custom is to beat them with a stick before touching them. I have seen a woman take a long walking stick and beat a basket hanging from the roof of a house by a cord. On asking what that was for, I was told that the basket contained her treasures, that she would probably want to take something out the next day and that she was driving off the *bu-ku-ru'*. A house long unused must be swept and then the person who is purifying it must take a stick and beat not only the movable objects, but the beds, posts, and in short, every accessible part of the interior. The next day it is fit for occupation. A place not visited for a long time or reached for the first time, is *bu-ku-ru'*. On our return from the ascent of Pico Blanco, nearly all the party suffered from little calenturas, the result of extraordinary exposure to wet and cold and of want of food. The Indians said that the peak was especially *bu-ku-ru'*, since nobody had ever been on it before. Even we foreigners were sick from it, and had any of them gone to the summit, they would have surely died. On one occasion, while buying some implements, I pulled down off a rack, two or three "blow guns" that, from the dust on them, must have lain there undisturbed for weeks, perhaps months. As I reached out my hand, I heard the warning cry of "*bu-ku-ru'*" from all around; laughingly disregarding it, and telling them that *bu-ku-ru'* couldn't hurt us, I began examining them.

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Some of the people looked very serious and shaking their heads, said I would see before long, that somebody would pay for it. Two or three weeks after, a fine little Indian boy whom I had with me as a servant, poisoned himself by eating excessively of a kind of wild almond called variously the "bri-bri," or "eboe" nut. There was not an Indian in that party but who firmly believed that it was the *bu-ku-ru'* of the blow-guns that killed him. From all the foregoing, it would seem that *bu-ku ru'* is a sort of evil spirit that takes possession of the objects, and resents being disturbed; but I have never been able to learn from the Indians that they consider it so. They seem to think of it as a property the object acquires. But the worst *bu-ku-ru'* of all, is that of a young woman in her first pregnancy. She infects the whole neighborhood. Persons going from the house where she lives, carry the infection with them to a distance, and all the deaths or other serious misfortunes in the vicinity are laid to her charge. In the old times, when the savage laws and customs were in full force, it was not an uncommon thing for the husband of such a woman to be obliged to pay damages for casualties thus caused by his unfortunate wife. *Nya* (literally filth) is a much less serious affair. As soon as the woman is delivered of her child, she ceases to be *bu-ku-ru'*, but becomes *nya* and has to be purified in the manner already described. All the objects that have been in contact with a person just dead, are *nya* and must be either thrown away, destroyed, or purified by a 'doctor.' He can handle them, but must purify himself afterwards. The persons who assist in preparing the corpse, who carry it to the temporary resting-place, or who even accidentally touch it or the unclean things, are all *nya* and must be purified.

Purification from this latter uncleanness is a simple matter. The person washes his hands in a calabash of warm water, the "doctor" blows a few whiffs of tobacco-smoke over him, and the thing is done. But the former is much more serious. For three days the patient eats no salt in his food, drinks no chocolate, uses no tobacco, and if a married man, sleeps apart from his wife. At the expiration of that time, the warm water and tobacco smoke are called into requisition and the cleansing is complete.

Of Gods, deities, spirits, or devils, there are as follows; the "great spirit" or principal superhuman being is called *Si-bu'* by the Bri-bris and by the Cabecars; by the Tiribis he is called *Zi-bo'*, by the Terrabas *Zi-bo'* and by the Boruca, *Si'-bŏk*. A good spirit, from whom nothing is to be feared, he receives a sort of passive respect, but no adoration or worship. He is rather looked on as the chief of the good country, of the future state, but as not troubling himself much about mundane matters. It will be seen, therefore, that in their theology, the entire family of tribes is essentially monotheistic, although they have taken the first insensible step towards a plurality of gods, in the manner so admirably indicated by Max Müller, in his "Chips from a German Workshop." They believe in but one God, and assert his unity with an emphasis worthy of Moslems

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accidental discovery at rare intervals, of a half-rotten trunk in the woods. 824
It is prized principally for its color, which is between that of old mahogany and rosewood, and which is probably in part due to seasoning, or to some change in the heart, consequent on the decomposition of the surface. When an Indian finds one of these sticks, he marks the spot, but dares not take possession immediately. He must purify himself by a [783]
three days' fast before he can begin work on it. It is believed that these sticks are under the protection of a poisonous snake, and if the person has not properly prepared himself, the guardian will revenge the outrage by biting him.

The privileged classes, apart from the chiefs, are three. Two of these [565]
are hereditary. The *U-se'-ka-ra* is a sort of high priest, and is of nearly 793
as great importance in the eyes of the people as the chief. In fact, the time was, and not very long ago either, when the chiefs themselves made journeys to visit him as suppliants. The present incumbent is a youth of perhaps twenty-five years of age, and is not yet full fledged. His predecessor, his father, died recently, and, until after the funeral feast, he cannot enter fully into the exercise of his functions. The family lives far back in the hills of Cabecar, and, although a member of that despised tribe, has from time immemorial held undisputed sway over both it and the Iiri-Iris.

The former *U-se'-ka-ra* was very arrogant, and would hold no communication with foreigners. He claimed supernatural powers, and held frequent interviews with spirits. On these occasions he went alone to a cave, several miles from his house, and spent days together there. On his return he would not converse even with his own family. Nobody but his familiar, now a very old man, was allowed to serve him, or even to speak to him for a certain number of days after his return from one of these mysterious journeys. He rarely traveled about, or visited his neighbors. He lived by levying contributions on the people, or by voluntary presents. His only beverage was chocolate, and the cacao was contributed as voluntary gifts from people far and near. If he entered a house, and offered to buy, or expressed even admiration for anything, whether a chicken, a pig, or any other object, it was at once presented to him. It was considered as good as forfeited. If not presented, it would be sure to die anyhow, and his ill-will would be gained besides. In case of any public calamity, like an epidemic disease, or a scarcity of food from drought, the chief only must visit him, and beg his intercessions with the spirits. He would pay no attention to private appeals. In case he felt inclined to be gracious, he would retire to his cave, and in due time after order a fast. The young man who now holds the position, is one of the finest looking men in the country. He is tall and well formed, his good-natured looking face bears an expression of seriousness hardly in keeping with his youth; and his whole bearing is grave and impressive. I was forcibly struck by his manner, being so strongly in contrast with the light-hearted, talkative character of most of the people. When in

2:Skinner E-5 (1917) 1920
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sacred rattle. Thus we were sometimes obliged to wait several days until the tabu was removed before we could buy various objects. This removal, of course, required that the shaman be paid a fee, sometimes equaling or exceeding the price we paid for the object. We were also given to understand that some forms of *bukurú* were limited as to time, and expired automatically at the end of a fixed number of days after the charm was pronounced, without the aid of the shaman. Several times, blowguns which had their orifices stuffed with feathers or down were observed, apparently to indicate that they were tabu. Small objects were also placed in hollow bamboo tubes and the ends closed with feathers in order to safeguard them.

Gabb[21] seems to have gathered a somewhat different idea, for he says:

"There are two classes of uncleanness, *nya* and *bu-ku-ru'*. Anything that is essentially filthy or that was connected with the death of a person is '*nya*,' anything unclean in the Hebraic or Hindu sense is *bu-ku-ru'* . . . . *Bu-ku-ru'* emanates in a variety of ways; arms, utensils, even houses become affected by it after long

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783 disuse and before they can be used again must be purified. In the case of portable objects left undisturbed for a long time, the custom is to beat them with a stick before touching them . . . . A house long unused must be swept and then the person who is purifying it must take a stick and beat not only the movable objects, but the beds, posts, and in short, every accessible part of the interior. The next day, it is fit for occupation. A place not visited for a long time or reached for the first time is *bu-ku-ru'* . . . .

843 783 But the worst *bu-ku-ru'* of all, is that of a young woman in her first pregnancy. She infects the whole neighborhood. Persons going from the house where she lives, carry the infection with them to a distance, and all the deaths or serious misfortunes in the vicinity are laid to her charge. In the old times, when the savage laws and customs were in full force, it was not an uncommon thing for the husband of such a woman to be obliged to pay damages for casualties thus caused by his unfortunate wife. *Nya* (literally filth) is a much less serious affair. As soon as the woman is delivered of her child, she ceases to be *bu-ku-ru'*, but becomes *nya* and has to be purified in the manner described. All the objects that have been in contact with a person just dead, are *nya* and must be either thrown away, destroyed, or purified by a 'doctor.' He can handle them, but must purify himself afterwards. The persons who assist in preparing the corpse, who carry it to the temporary resting-place, or who even accidentally touch it or the unclean things, are all *nya* and must be purified. 783

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"Purification from this latter uncleanness is a simple matter. The person washes his hands in a calabash of warm water, the 'doctor' blows a few whiffs of tobacco smoke over him, and the thing is done. But the former is more serious. For three days the patient eats no salt in his food, drinks no chocolate, uses no tobacco, and if a married man, sleeps apart from his wife. At the expiration of that time, the warm water and tobacco smoke are called into requisition and the cleansing is complete."

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383 occasionally used on the dug-out canoes. This rubber has to be beaten before applied. It is put on cracks or fragile places in the boat, and the glue from the *tuskra'* palm (see p. 19) is put on top of this (see p. 15). Pieces of old [439 524] rubber inner tubes collected from the coast are used by the boys for sling shots (see p. 8).

281 **Skins.** Hides are sun-dried without any preservative, buzzards and chickens being allowed to pick the skin clean. They are used for beds (see p. 13), to dry cotton (see p. 16), corn, and other grains (see p. 9), and for drums (see p. 29).

322 **Wood and Stone.** Wood is important for the houses of the *Boruca* (see p. 11), for the low benches, mortars to husk grains, shafts of agricultural implements, weaving implements, canoes, fishing gear, and, occasionally as hives for bees. The only use of stone at present is 324 for grinding corn and cacao.

[Continued p. 20-B, first paragraph]

MEASUREMENTS OF TIME

805 [825] The first four hours of the day are told by cock crows.[82] The Indians talk of the "first crow of the cock; the second," etc., up to the fourth. From then on the telling of the hour is dependent on the breaking of dawn and the sun. The *Boruca* also watch the moon, using its various stages during the month as a gage for planting and even for cutting a tree. They also calculate the divisions of the year by the

[continued p. 20-B, second paragraph]

LIFE CYCLE

844 [783] **Birth.** Before the birth of a child, as well as after the birth, the house is purified with the incense of copal (*Protium costaricense* [Rose] Engler) (see p. 24), mixed with castor oil, or, sometimes, with the oil from the copaiba or *camíbar* tree (*Prioria copaifera* Griseb.) which grows in the Diquis Valley. The oil is used only as a binder, and to add to the burning quality. This mixture is put in *comales* (see p. 19) under the bed. The mother is given a purgative of *cordoncillo* (see p. 11), both before and after the birth, and is also given the liquid left from boiling the bark of the *camíbar* tree. The umbilical cord is cut with a knife made of cane, *caña blanca* (see p.

[continued p. 20-B, third paragraph]

[82] Pittier, 1941, p. 84, also calls attention to this fact.

remains in a corner for the next four days, bathing regularly with the same kind of liquid. The medicine man talks for two nights and passes a variety of leaves, including *aiik* (*Aracea* sp.), over her and the new born babe who is also washed with leaves which supposedly have protective powers. These leaves include: lemon grass (*Cymbopogan citratus*); leaf of the *estrella* (*P. auritum* H.B.&K.); and leaf of the *pasmo* (*Miconia impetiolaris* D.Don.).[100] At the end of the eighth day, there is a purification ceremony during which the medicine man blows smoke over the mother and child. He then eats in front of the household so that all can see nothing is wrong and then offers some of the same food to the mother.

On the Pacific slope, the Cabécar only stay isolated for three days and the cleansing ceremony is seldom performed.

The Bribri on both sides of the range have much the same customs as the Caribbean Cabécar. After the fourth day of birth, however, the medicine man appears and orders the woman to bathe, giving her herbs for the purpose.[101] He blows smoke on her and the child and puts a little water mixed with chile, chocolate, and the heart of the *pejibaye* palm in a leaf telling her to wash her hands with it. Then he puts some of the same liquid in his mouth and spits it back into the leaf, repeating this four times.

The woman nurses the child until she becomes pregnant again, or at least from one and a half to two years.

Names. Segarra y Julia[102] calls attention to the practise of not naming a boy but allowing him to choose his own appellation when he reaches puberty. For the most part, the names were taken from individuals who caught their fancy even though not known personally, such as a president, general, etc. These names were frequently changed by whim. This custom is still practised in upper Talamanca.

Pittier[103] notes that the Bribri male had a secret name. In 1956, however, with perhaps the exception of upper Talamanca and Chir-

[100] This leaf is supposed to give a pale color to the infant.

[101] This is called the *papakusk* ceremony. *pa* in this instance is "tabu" or "thing that is not touched." It

764 later. Here it is necessary to note, however,
[178] that certain vestiges of traditional customs persist, at least among the Bribri of Cabagra. When a person has been dead and buried a
[765] year, he is exhumed and replaced in the same grave.

767 **Official Participants in Death and Burial Rites.**
764 There is an elaborate group of officials connected with death and burial rites even today. Each division requires certain preparation by the individual taking part in the rites. In a sense, these participants can be classed as lay clergy. These "professionals," if so they can be called, are of utmost importance when one
[784] realizes that the dead are strictly tabu to the non-initiated. If, by any ill luck, a person
[783] should touch someone dead, a three-day purification ceremony is absolutely essential or misfortune will befall him. This is true of both slopes of the range.

[756] The principal figure in these rituals is the medicine man, known in Bribri and Cabécar as the *jawá* (*see* The Medicine Man). Next in importance today is the Burier (*see* The Buriers) who handles and wraps the dead. Then follow the Singers (*see* The Singers) whose place is now generally taken by the
[756] medicine man as well as that of the Preparer of Feasts. A medicine man, particularly on the Pacific side, functions in all of these positions. Among the Cabécar, there is a minor group known as the *já*, and among the Bribri the *šarichək*, who need no special training but who prepare the things for the dead to take with them *without* touching the body.

[756] The preparation and position of the medicine man is treated under religion because in addition to his curing abilities, he personifies the last remaining vestiges of former credences and priesthood.

The other officials in connection with death and burial have duties concerned solely with these operations. They do not seem to form part, as has been said by some, of the priesthood, but do have a decided social position
[554] because of their task.

767 **The Buriers.** They are known as *ókub* or *ókuɲ* in Bribri and *keri* in Cabécar. They are
[756] the only people, aside from the medicine man who is all important, who can touch the dead. They must also light the funeral fire. They are
[825] the only non-clergy who can touch a buzzard or a possum.

764 were placed at one end of the spot where the grave was to be dug in such a manner that when the wick burned out the candle lighted. At the other end, the cross was put up. When the hole was ready, the coffin was lowered and covered with dirt. Then everyone returned to their respective houses except the few people who had been near the woman at death or had accidentally touched anything near her after she died. In this case, there were only the Buriers, the apprentice, and one man.

[783] [756] These persons were considered unclean and had to be purified. The medicine man, who was also a Burier but had not assisted at the death, took over. First, he had them bathe in the river, and then, before entering the house, he put hot water in cups made of *bijagua* leaves and poured it over their hands and arms up to their elbows. Inside, chocolate, yuca, and [775] maize were left in gourds for the soul to eat when it returned in the night, and there it stayed for nine days. A feast was prepared for [765] the ninth day and the motions of saying the [777] rosary were carried out as no one really knew the entire prayer.

765 On the tenth day, the *seté ɜrwɜk* ceremony was observed. Fire was lighted with a stone and *cabuya* (*see* Fibers) wick. This was taken to the cemetery. Among the Talamancan Bribri there is a similar ritual, but the fire must be of cacao wood. Then four cacao beans, four grains of white maize, four *ayote* (pumpkin) seeds, four roosters (because the [825] dead was female, chickens are for the males), and four gourds of chicha were placed in the house for the departed soul. The number is [801] important as *sibu* (*see* Theological Beliefs) is supposed to have put four of everything in the [767] world. The task of the Singer was performed by the medicine man and the Buriers, four [533] in all. The history of the deceased was chanted: how she looked; what she did; how she played and planted; where she went on vacations or trips; what she bought and had; in truth, everything pertaining to her life. During this chant the medicine man and the Burier remained apart on two benches placed at the west. This ceremony began at 3:00 P.M. and ended at 11:00 P.M. with a feast of yuca, *tiquizque*, meat, chocolate, and chicha.

Funeral and Bone Burial. Attention has already been called to the custom of burying the bones

[P. 47(A)] SA19 Talamanca SA19 Bribri Cabecar

755 787 [776] The stones are also consulted for curing and for prophesying the result. When one of the *siq* is confronted with a question concerning the life or death of a person it contacts *sibu* who sends *duLar*, his messenger, with the answer. *duLar* is very special, however. No one, not even the greatest medicine man, has ever seen him. He confers with the stone and disappears when the doctor talks to it. Some medicine men say that they have heard his presence in the sense that in the dead of night, when waiting for an answer, there is sometimes a sound as that of a small chick.

784 [776] [783] **Tabus.** *bukLú* is a bad spirit or spirits (*see* Theological Beliefs). It also denotes uncleanliness and is analogous to tabu[149] in both Cabécar and Bribri and is of utmost importance. If one leaves his house alone it becomes *bukLú* and if it is his bad luck to return ill, then it is very dangerous. The only way to remedy this among the Cabécar is to go all around the house, touching it with a stick, and then to do the same to everything inside. The Bribri do this with their hand. The ceremony is called *itiuk* (to wake up) in Bribri and *kəisk* (to frighten) in Cabécar.

[881] [841] [843] [783] [752] [825] [779] The first menstrual period is particularly *bukLú* (*see* Puberty) although no woman is ever free from tabu during this condition. A pregnant woman is supposedly possessed by this evil which requires a medicine man to cure or cleanse after birth. If by malfortune she should be bitten even by a harmless snake, the *bukLú* in her compel her to die. Vestiges of an elaborate totemic organiza-

[TEXT CONTINUES TOP OF P. 47(B)--Analyst]

173 926 **Recent History—Wars.** A fine line is drawn between legend and actual history. Events are reflected in both. In 1959, the medicine men of the Cabécares still recount their version of war with the Térrabas or Terribís which took place at the beginning of the 19th century.[150] The following is an Indian account of this event.

[TEXT CONTINUES BOTTOM OF P. 47(B)--Analyst]

[149] Gabb, 1875, p. 499; Pittier, 1938, pp. 21–22; Skinner, 1920, pp. 102–105.

[150] *See* Gabb, 1875, pp. 488–89. Although Gabb does not mention the Cabécares in this war, it should be